DOCUMENT RESUME

ED 261 535 FL 015 194

AUTHOR Amoriggi, Helen D.; Gefteas, Deborah J.
TITLE Affective Considerations in Bilingual Education: Problems and Solutions.
INSTITUTION InterAmerica Research Associates, Rosslyn, Va.; National Clearinghouse for Bilingual Education, Rosslyn, VA.
SPONS AGENCY National Inst. of Education (ED), Washington, DC.; Office of Bilingual Education and Minority Languages Affairs (ED), Washington, DC.
PUB DATE Jun 81
CONTRACT NIE-400-80-0040
NOTE 62p.
AVAILABLE FROM National Clearinghouse for Bilingual Education, 1555 Wilson Boulevard, Suite 600, Rosslyn, VA 22209.
PUB TYPE Information Analyses (070) -- Guides - Classroom Use - Guides (For Teachers) (052)

EDRS PRICE MF01/PC03 Plus Postage.
DESCRIPTORS Academic Achievement; Affective Objectives; *Bilingual Education; Classroom Techniques; Community Involvement; Cultural Pluralism; *Curriculum Development; *Individual Development; Inservice Teacher Education; Instructional Materials; *Limited English Speaking; Material Development; Parent Participation; *Self Concept; *Student Attitudes; Teacher Attitudes
IDENTIFIERS *Diversity (Student)

ABSTRACT

Problems related to the self-concept of the bilingual child and a variety of solutions to the problems are the subject of this paper. An introductory section briefly examines the nature of the self, the role of significant others in self development, the relationship between self-concept and school achievement, and teacher attitudes and self concept. Subsequent sections address four areas identified from the literature as those in which recurring self-concept development problems occur in this population: cultural diversity, teacher and staff attitudes, affective development in the classroom, and parent and community involvement. Solutions are offered in these areas in the form of suggestions for curriculum and material development, educational strategies, teacher training, and improvement of home-school relationships. Specific materials and activities are suggested. A bibliography is included. (MSE)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED261535

BOSTON UNIVERSITY
SCHOOL OF EDUCATION

AFFECTIVE CONSIDERATIONS IN BILINGUAL EDUCATION

Problems and Solutions

by

Helen D. Amoriggi
Deborah J. Gefteas

June 1981

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

X This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

FL015194

This document is published by InterAmerica Research Associates, Inc., pursuant to contract NIE 400-80-0040 to operate the National Clearinghouse for Bilingual Education. The National Clearinghouse for Bilingual Education is jointly funded by the National Institute of Education and the Office of Bilingual Education and Minority Languages Affairs, U.S. Department of Education. Contractors undertaking such projects under government sponsorship are encouraged to express their judgment freely in professional and technical matters; the views expressed in this publication do not necessarily reflect the views of the sponsoring agencies.

Permission to reproduce this material has been granted by Helen D. Amoriggi and Deborah J. Gefteas to the National Clearinghouse for Bilingual Education.
© Copyright 1981 by Helen D. Amoriggi and Deborah J. Gefteas.

This material is disseminated as a service to the users of the National Clearinghouse for Bilingual Education. The views of the authors do not necessarily represent those of the Clearinghouse.

InterAmerica Research Associates, Inc. d/b/a
National Clearinghouse for Bilingual Education
1555 Wilson Boulevard, Suite 600
Rosslyn, Virginia 22209
(703) 522-0710/(800) 336-4560

First printing 1982
Printed in USA

For generations, wise teachers have sensed the significant and positive relationship between a student's concept of himself and his performance in school. They feel that the students who feel good about themselves and their abilities are the ones who are most likely to succeed.[1]

TABLE OF CONTENTS

	Page
INTRODUCTION	1
Scope of Paper	3
Background of Self-Concept	5
PROBLEM 1: UNDERSTANDING CULTURAL DIVERSITY	9
Solutions	12
Programs	12
Approaches	17
Curriculum Content and Materials	18
PROBLEM 2: TEACHER AND STAFF ATTITUDES	23
Solutions	25
Teacher Attitudes	25
Teacher Training	26
PROBLEM 3: AFFECTIVE DEVELOPMENT IN THE CLASSROOM	29
Solutions	30
A Cognitive Strategy and Affective Approach	30
Affective Strategies	31
PROBLEM 4: PARENTAL AND COMMUNITY INVOLVEMENT	37
Solutions	37
SUMMARY	41
FOOTNOTES	43
BIBLIOGRAPHY	55

INTRODUCTION

In 1959, the United Nations issued the following statement regarding the educational and human rights of children:

> The child shall be...given opportunities and facilities...to enable him to develop physically, mentally, morally, spiritually and socially in a healthy and normal manner and in conditions of freedom and dignity...the child is entitled to... an education which will promote his general culture, and enable him on a basis of equal opportunity to develop his abilities, his individual judgment and his sense of moral and social responsibility, and to become a useful member of society...
>
> The child shall be...brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood and in full consciousness that his energy and talents should be devoted to the service of his fellow men.[2]

The increasing number of bilingual-bicultural programs in communities throughout the United States gives evidence that much has been done to assure that students within our schools, regardless of race or national origin, learn and grow in an environment of "freedom" and "dignity". However, despite the attempt to equalize a child's chances for academic and emotional success, many ethnically diverse students are groping within the classroom setting, unable to fully comprehend or assimilate both the English language and alien culture.

Although children should be taught to function cognitively in both languages, serious considerations must be given to the affective domain. Affective and congitive are convenient categories for taxonomies; but in the classroom their distinctions are clouded. Education for the whole child must mean the integration of thought and feeling so that a

child learns to use all parts of the self, rational and emotional, in responsible, creative ways.[3]

It is crucial that administrators, educators, peers, and the community itself understand the plight of the student who possesses a completely different background, set of values and cultural mores. The experience can be a devastating one, and a significant loss in self-esteem can occur. Consider, for example, the child who has experienced repeated failure because of his/her speech patterns. He will not respond to any classroom activity unless he feels positively accepted by teachers and peers alike.[4]

Traditionally, "the child is expected to adjust to the school, rather than the school adjusting to the child. Because some schools are unable to adjust themselves to individual differences of students, untold children face daily deprecation and humiliation."[5] A child's self-concept development is as important in education as cognitive growth, as it determines to what extent one is open and ready to learn.

Scope of the Paper

This paper will focus upon (1) a discussion of problems relevant to the self-concept of the bilingual child and (2) varied solutions aimed at rectifying these problems. A perusal of pertinent research suggests four areas which identify recurring problems facing the bilingual student in his emotional growth and self-concept development:

1) Understanding Cultural Diversity
2) Teacher and Staff Attitudes
3) Affective Development in the Classroom
4) Parental and Community Involvement.

In order to further stress the importance of self-concept development in children, the authors have provided a section entitled "Background of Self-Concept" which will briefly focus upon (1) the nature of the self, (2) the role of significant-others in self development, (3) the relationship between self-concept and school achievement, and (4) teacher attitudes and self concept.

Background of Self-Concept

The intangible and complicated system within each individual, making him/her special and unique, is called the "self". Quandt emphasizes the aspect of the self about which theorists and researchers over the past decades seem to agree:

1. The perceptions that an individual has include his view of himself as compared to others (self-perception), his view of how others see him (self-other perception) and his view of how he wishes he could be (self-ideal).

2. The perceptions that an indvidual has are largely based upon the experiences that he has had with those people who are important to him (significant-others). Thus, such people can effect changes in the individual's self-concept.[6]

Whether one is aware of it or not, he carries with him a mental blue-print or picture of himself. It may be vague and ill-defined, but it is there, complete down to the last detail. The blueprint is composed of a system of inter-related ideas, attitudes, values and commitments which are influenced by our past experiences, our successes and failures, our humiliations, our triumphs, and the way other people reacted to us, especially during our formative years.[7] A person's feelings about himself, therefore, are learned or acquired through experience and interaction.

A person does not live and function in a vacuum. From birth to death, life is comprised of learning experiences - initiated from within or from an external force. Soon after birth, an infant learns to differentiate a class of experiences that may later be called "self"

from the surrounding environment.[8] Positive emotional development is contingent upon successful experiences and interaction with significant others. Hamachek has stated:

> A child is influenced, formed, and eventually shaped through a slow process of witnessing and participating in the day-to-day interactions of the people in his life who are important to him. The intimacy and intensity of contact and the everyday interaction and interchange exist in an emotionally charged atmosphere. Whether a child gets no attention at all or too much, whether he is punished too often or too little, he is forming attitudes about himself.[9]

The first significant-other with direct impact on the developing child is the parent. In the classic The Antecedents of Self-Esteem, Coopersmith cites parental influence as a determinant of either healthy or poor self-images. His work in this area reveals that the most noteworthy "antecedents" of self-esteem are directly related to parental behavior and the consequences of the rules and regulations that parents establish for their children.[10] To further describe the social interaction process, Mead writes the following:

> The self arises in conduct, when the individual becomes a social object in experience to himself. This takes place when the individual assumes the attitude or uses the gesture which another individual would use and responds to it himself or tends to respond...the child gradually becomes a social being in his own experience, and he acts toward himself in a manner analogous to that in which he acts toward others.[11]

In addition, the type of socialization one experiences fosters each individual's characteristic patterns of thinking, feeling, and acting. This starts in family, and is continued by others in one's immediate surroundings...community, schools, clubs, church, etc. As a child

matures, especially in our society, his peer group serves increasingly as a force in social learning, modifying the expectations of adult society to fit the developmental situation among youths.[12]

What pressures a child faces when he first begins school! Hamachek opines that school provides "not only the stage upon which much of the drama of a person's formative years is played, but also it houses the most critical audience in the world-peers and teachers."[13] Hahn and Dunstan emphasize the importance of cultural and language-based experiences in the development of the child's identity as he begins schools:

> The child does not enter the school alone. Children bring what they know of their family and culture, the past and future expectations that their families have for them. They bring with them a language, the language learned in their home, and in which they have learned to think. They bring sights, sounds, and sensations of touch upon which to build. Each child has an identity.[14]

Purkey has written that contemporary research points to the relationship between self-esteem and academic achievement and suggests strongly that self-concept can no longer be ignored by parents and teachers.[15] He further suggests that this relationship "is a two way street, that there is a continuous interaction between the self and academic achievement and that each directly influences the other.[16] Since the self, by its nature, is determined by a learned process, types of experiences, parental expectations, and interaction with teachers and peers play a vital role in cognitive and affective success.

In the early school years, a vital factor in the development of a child's healthy self-concept is the teacher, whose primary task, according

to Quick, is to "promote a positive atmosphere within the classroom to enable the child to gain a positive yet realistic image of himself as a learner."[17]

Bond and Dykstra report the findings of the famous "First Grade Studies," a massive research undertaking which examined materials employed in early reading instruction. The results of this project which consisted of twenty-seven independent studies, suggest that methodology and materials are secondary to teacher effect.[18] In the "Pygmalion" study, Rosenthal and Jacobson sought to prove the hypothesis that teachers unconsciously adjust their behavior to respond to a child's intelligence. They concluded that "children who are expected to gain intellectually by their teachers show greater gains after one year, than do children of whom such gains are not expected."[19] Similarly, McCallon investigated the relationship between certain teacher characteristics and changes in children's self-perceptions. The results of the study, employing 47 fifth and sixth grade teachers, were that success was greatly determined by how the teacher viewed the child.[20]

Canfield states that, if, as educators, we "are truly open to our students and accept them for who they are, then they too will begin to accept themselves as worthwhile human beings - worthy of attention and love. There seems to be a natural and innate self-healing and self-actualizing process that occurs when one truly accepts oneself and the world as it is."[21]

PROBLEM 1: UNDERSTANDING CULTURAL DIVERSITY

Due to mankind's tremendous capacity for adaptation and specialization, each society has developed its own preferred behavioral pattern. These varied societies have been brought into closer contact through scientific advancement especially in communication and space-age travel. Although the diversity among societies gives testimony to human flexibility and ingenuity, it has also brought about a significant problem of living with a variety of value systems. As a result, tension and even open conflict among socio-cultural groups have become characteristic of today's world. It appears that these problems may become even more pronounced in the future.[22]

Piaget and Weil state that in developing children's understanding of other countries and peoples, "the main problem is not to determine what must or must not, be inculcated in the child; it is to discover how to develop that reciprocity in thought and action which is vital to the attainment of impartiality and effective understanding."[23] According to Piaget, understanding grows as the result of the learner's open experiences with appropriate learning activities. The need for interaction between the learner and the content of the situation is stressed. Many schools are not committed to the objective of intercultural understanding.[24]

The need exists for the schools to provide multi-ethnic education, in order to prepare students to live compatably in a society which is realistically, multi-ethnic. The questions to be answered are: 1) Does the school curricula reflect the ethnic diversity of American

society?, 2) Does the school curricula deal direclty with ethnic group similarities and differences? and 3) Does the school curricula provide the students with experiences and oportunities to understand their uniqueness in a pluralistic milieu?[25]

As stated earlier, research reveals that a student's academic achievement is directly related to his self-concept. Garcia cites additional research which reveals that the ethnic minority student, in particular the student whose native language is not English, experiences a loss of self-esteem while going through the regular, English-only academic program. Consequently, this loss of self-esteem negatively influences academic achievement. Low academic achievement along with personal frustration brings about several options for the student, none of which are very desirable: either drop out or stay in school as an underachiever relegated to low ability or compensatory education programs.[26]

The following example clearly indicates the plight of a large number of America's students: 1) In New York City, Puerto Rican-American pupils account for 22.8 percent of the total school population, 2) Seventy percent of them became school dropouts, 3) Fifteen percent of Puerto Rican youth who are 25 years of age graduate from high school, 4) Puerto Rican youngsters are lowest in reading, highest in dropouts, and weakest in academic preparation of all pupils in New York State.[27] These discouraging figures illustrate the school's failure to assist the ethnic minority student to cope with the dominant culture. This serious problem is lamented by La Fontaine who asserts:

> It is nothing less than tragic to realize that there are still thousands of students in our schools in the United States who, for all intent and purposes,

> are not participating in any meaningful way in the learning process. In many schools a child whose native language is not English must try to function and to learn entirely in English even though his skills in that language may be virtually non-existent. It is not difficult to understand why a child, forced to operate under such a handicap, falls behind and is not successful academically. If, indeed, he does learn and does achieve in English, most often it has been at the expense of his home language, his cultural heritage and his very identity.[28]

In the area of reading, much pressure is being exerted on instructors to meet the needs and interests of Chicano youngsters. Studies regarding reading achievement of Chicano children reveal that by the twelfth grade, 63 percent of the Chicano student population is reading six months below the national norm, with 24 percent of these still reading at the ninth grade level. The general focus of reading programs has been compensatory in nature, focusing upon changing the language of Chicano children, rather than modifying instruction to meet the diverse language needs of the child.[29]

Another concern is in the area of curriculum content and materials. For example, Mexican materials are produced for Mexican students. However, the language of the materials and the cultural context will not necessarily be suitable for Mexican-American students. A recent report by the Council on Interracial Books for Children revealed that few foreign-produced Spanish language books for children, are culturally relevant to Mexican-American children. Additionally, several American children's books about the Spanish-speaking are laden with sexual and ethnic role stereotypes.[30]

How does one help a child in feeling positive about himself, his family, and his cultural roots, when he is exposed to negative feedback

concerning his language background? How does one aid the child in maintaining respect of his monocultural relatives while simultaneously assisting him to "make friends and influence people" in the United States? How does one assist him in seeking his own way toward integrating conflicting values and social behavior? Finally, how does one show this child that he is special and unique?[31]

Toffler, in Future Shock, alerts us to the tremendous diversity we face as a global society. It is important to keep in mind that the students we are now educating will live in the twenty-first century. They will encounter an incomprehensible amount of human diversity that will cross ethnic, linguistic, and racial lines. Will education meet the challenge and contribute to better cross-cultural and human understanding in the coming years, while it provides equal educational benefit to linguistic minority students today?[32] Let us examine the situation more closely in terms of possible solutions.

Problem 1: Solutions

Programs

An examination of existing literature reveals that the implementation of bilingual-bicultural, or multi-ethnic programs would provide ideal solutions to the problems regarding cultural diversity. Since the student has, from birth, associated certain ways of doing, feeling and valuing through the natural language, the classroom should accommodate the student's preference.[33] In this manner, self-esteem, as well as respect for another and his culture, is developed.

Bilingual-bicultural instruction attempts to teach respect for linguistic minority cultures. Garcia states that the right to be different, human, and oneself, and the right to dissent should be inherent to any educational process.[34] The purpose of this type of instruction is to enhance the student's self-concept by accommodating linguistic and ethnic differences. These differences are viewed as strengths and assets rather than deficiencies or handicaps.[35]

There are six basic principles of bilingual-bicultural education:

1. Student is taught academic subjects in his dominant language until English is mastered sufficiently to enable learning in English.

2. Student's dominant language is taught as the first language and the student is introduced to reading and writing in this language as soon as he is ready.

3. English is taught as a second language.

4. Student is taught historical and cultural heritage which reflect the value systems of speakers of both languages.

5. The student whose native language is English is taught the native language of other children.

6. Provisions are made for increasing instructional use of both languages for both groups.[36]

Nimnicht, McAfee and Meier cite studies which indicate that a kindergarten child's self-image is a good predictor of his reading ability in the third grade, thus necessitating the need for a bilingual program which enhances self-concept.[37] Flores adds that the bilingual program is particularly helpful to linguistically different children because it affords them an opportunity to employ cultural experiences unique to their language:

> The fact that the children's language and experience are used in the program's setting gives the child a feeling of success which is a prerequisite for a good self-concept.[38]

Whatever the type of bilingual school, a humanistic rationale should include:

1. Accepting the student's home or native language.
2. Respecting the student's culture and ethnicity.
3. Enhancing the student's self-concept.[39]

In addition to the implementation of the above, affective goals should be devised which enable the student to respect both himself and others. Examples of these are as follows:

> The student will be exposed to positive academic and non-academic experiences about his ethnic minority group.
>
> The student will be exposed to positive academic and non-academic experiences of groups other than his own.[40]

An important component of the bilingual program can be the inclusion of mainstreamed children in portions of the bilingual program. In addition, self-esteem of the bilingual child is "enhanced by the presence of teachers, administrators and peers of the mainstream culture who are fluent in the language and customs of the ethnic minority groups."[41]

Beebe describes the Spanish immersion program in Dade County, Florida which involves English speakers in a program designed to learn Spanish. Here, a Spanish-speaking environment was set up within the school setting. Ten native English-speaking students in grades five and six were totally immersed into a new cultural setting. The program

consisted of thirty hours of intense Spanish instruction as well as cultural awareness lessons. As a result of this experiment, a high percentage of the participants "spoke in Spanish on a casual basis with their instructors and friends and reported that they were no longer afraid of being laughed at when they tried to say new things in another language."[42]

Orta and Moore utilized a Spanish version of the Piers-Harris Children's Self-Concept Scale to determine the effect of bilingual education on the self-concept of 128 Mexican-American third and fourth grade students in Texas. Children who had been exposed to three years of bilingual classes reported a higher self-concept score than those in monolingual classes.[43] In a similar study conducted by Albright, first grade children enrolled in bilingual classes showed statistically significant gains in self-concept.[44]

The proponents of bilingual education view it as a vehicle for cultural pluralism, opining that bilingual education provides the non-English speaking child with the opportunity to learn his own language and culture, enhance self-concept, and develop intellectually during the formative years.[45]

The purpose of multi-ethnic education is to prepare students to live harmoniously in a multi-ethnic society by (1) reflecting in school curriculum the ethnic diversity of American society, (2) dealing with the ethnic group similarities and differences and (3) providing students the experience and opportunity to understand their uniqueness.[46] One of the basic tenets of multi-ethnic schools is that a positive self-

concept is possible, only if a knowledge exists of a student's own ethnic group history, culture, and experience.[47]

Foerster adds that in multi-ethnic education "there is a mixture of the cognitive and affective domains. There is a careful blend of content and process."[48]

> Providing content and using processes which will help each child build a prideful identity will contribute greatly to helping students build positive self-concepts.
>
> Self-awareness activities help the child see himself as unique from others. Discussions which help pupils explore feelings may be used. Dramatic activities such as role playing and puppetry can provide opportunities for self discovery.
>
> Building a prideful identity is intertwined with self-concept. It will enable the child to perceive himself as a member of a worthy group. Prideful identity involves helping the child identify with his heritage and build positive feelings for that heritage.[49]

Sussman reports the findings of a study designed to examine factors related to prejudice among 91 fourth grade children from an inner city area of Chicago. An experimental treatment consisted of a two-week training period which included historical and cultural information about several minority groups. Results of the statistical analysis revealed that the 30 minute a day treatment program decreased the prejudice of the experimental group and affected the students' feelings of self-worth.[50]

Ethnic studies appreciation is an effective approach in countering prejudice and stereotypes. Garcia stresses that ethnic group prejudices can be lessened with knowledge about a group's history, culture, and experiences.[37] Banks proposes multi-ethnic schools that represent racial and ethnic diversity in American culture and that multi-ethnic experiences

pervade the curriculum.[52]

The advantage of a multi-cultural program is that it can "avoid the risk of ethnocentrism and provide for the self-worth of each individual."[53]

Approaches

Several approach models which recognize the importance of incorporating a child's background experiences and value systems into the curriculum are included. These stress the significance of the affective domain.

Braham advocates an interdisciplinary approach, involving a relationship of cultural, personal and educational growth proceeding through four stages:

1. the task of survival and maintenance.
2. the task of providing for the clarification of purpose and the recognition and development of possibilities.
3. the task of cultural reconstruction at that point where the prevailing structure is restrictive of further development.
4. the task of cultural transcendence.

The Behavior Analysis approach was implemented by Bushell and has served as a Follow Through and Head Start model since 1968. The children enrolled in the program represent a wide range of ethnic backgrounds. This individualized-instruction model stresses the importance of positive reinforcement in an instructional setting to maximum learning.[55]

Somewhat different from the model suggested above are those discussed by Gilkeson and Grittner. The Bank Street Approach, developed by

Gilkeson in 1968, is intended to develop children's self-images as well as a sense of self-direction in learning. The Bank Street Readers employ special language stimulation materials. Despite the heavy emphasis on the cognitive domain in this model, "its essence is in its process approach which requires a flexible classroom arrangement, a large variety of materials for learning, a rational system of controls built upon intrinsic motivation, mutual trust between teacher and child, and the careful interweaving of work and play."[56]

A "humanistic" approach, as discussed by Grittner, rejects a passive role for teachers and students:

> The individual is viewed as an active and interacting organism with his own unique mental make-up and with an innate desire to put purpose and meaning into his ever-changing environment as he interacts with it. He is not merely waiting to be "shaped" in accordance with frozen standards from the past based upon someone else's perceptions of what is relevant.[57]

Nimnicht's Responsive Education Program is based upon the philosophy that a school environment should be designed to respond to the learner. Three major goals of this program are as follows:

1. the development of a positive self-image
2. the development of intellectual ability
3. the development of cultural pluralism.[58]

The learning environment is comprised of learning centers; children choose the learning center which is of interest to them. Children make their own decisions, solve problems, set goals, and interact with other children.

Curriculum Content and Materials

A final consideration in the discussion of possible solutions to

developing cultural awareness within the schools is appropriate curriculum content and materials. Garcia writes that content must be viewed as a process that "evokes images of people and groups. Not only should the content of such subjects as language arts, social studies and math be examined for multi-ethnic themes and concepts, but the content of other subjects should be examined because they also operate on cultural assumptions.[59] Text books, resource books, reference books, nontextual materials, teaching aids, audio-visual aids, manipulatives and other instructional tools must be culturally appropriate, avoiding misconceptions and stereotypes.[60] Substantive changes in all subject matters are necessary, in regard to possible biases in cultural content. For example, history lessons can focus upon an "insider-outsider" approach; this process enables the student to examine events from two viewpoints.[61] Reading and language arts teachers should be encouraged to modify or change the ethnic content of their English-based instruction to portray the bicultural environment in which bilingual children live.[62]

Garcia suggests a permeation of bicultural themes in both academic and non-academic areas, and provides the following suggestions:

1. Use the Mexican Aztec calendar to teach time concepts.
2. Employ Chinese counting devices in mathematics lessons.
3. Show medicines and remedies discovered by Native Americans, in natural science classes.[63]

A curriculum change which provides a "new look" at the study of families in the preschool and primary grades is proposed by Kenworthy. This curriculum could include an examination of carefully selected

families in the immediate environment, in a wider metropolitan region, and in other parts of the United States and the world. The families could represent different racial and ethnic backgrounds, socio-economic levels, geographical locales, occupations, and religious faiths.[64]

It is important to employ all aspects of the curriculum to promote multi-cultural themes. Szekely discusses the importance of including the art teacher in the human relations aspect of the curriculum:

> Art should not be used only in a supportive role to language and reading studies. It should be employed from the onset as a means to allow shared perceptions with fellow students and teachers. It is to be used in establishing positive ties with the new school and new surroundings. Art studies should be used immediately to reduce the pressure and emphasis placed on reading and language demands which magnify the child's inabilities.[65]

Rosario states that "through music and movement activities,, exciting and most challenging teacher experiences may be provided that help children acquire skills necessary to learning in all curriculum areas. Not only are so many skills reinforced through this medium but the teacher may accomplish what is an essential part of bilingual-bicultural education, the development of pride in oneself and a positive self-image."[66]

Hornburger discusses the importance of integrating children's literature into the curriculum and refers to the following materials designed for the enjoyment of bilingual readers:

> Cesar Chavez (Mexican-American)
>
> Santiago (Puerto Rican)
>
> Before You Come this Way (Native-American).[67]

He writes that "through literature, the teacher is able to change cultural differences into cultural advantages; this is the key to academic success for bilingual children."[68]

Barker suggests methods in which one can teach bicultural values through song, play, and dance, and offers suggestions for employing Spanish literature to build and expand the cultural base of children in a bilingual classroom.[69]

The following list is comprised of published materials, recommended for their culturally diversity:

Urban and Rural Education Series (John Day Company)

Picture Portfolio of a Puerto Rican Family (Scott Foresman)

Magazine Board with Figures of Families (Holt, Rinehart and Winston)

William, Andy and Ramon (Holt, Rinehart and Winston)

Five Friends at School (Holt, Rinehart and Winston)

Living as Neighbors (Holt, Rinehart and Winston)

Roosevelt Grady (Word) - a black migrant boy

Willie (Atheneum) - boy in the lower East Side of New York City

No Biscuits at All - a boy from Appalachia.[70]

If a basal reading program is used with bilingual learners, several factors should be considered regarding content relevance and linguistic structure. These include phonological and structural patterns, vocabulary use, and activities and exercises based upon cultures.[71] Thonis has devised a Checklist for Evaluating Reading Materials which contains many of the major questions raised by teachers, parents, and

the community.[72]

The following is a list of basal reading series whose content relates to various ethnic and racial groups in both urban and suburban locations:

Bank St. Readers (MacMillan)

Skyline Series (Webster)

Open Highways (Scott-Foresman)

The community can also be helpful in providing materials for use in the education of bilingual children. For example, a Cherokee Indian bilingual program in Oklahoma developed most of its material within the community. Other Native-American programs use Cherokee produced materials as models, and adapt them to their own needs. Commercial, state and federal dissemination centers develop, produce and sell materials.[74] The National Council for the Social Studies and the American Association of Colleges for Teacher Education have developed multi-ethnic curriculum guidelines to assure multi-ethnic experiences and content.[75]

Garcia proposes that if it is feasible within a given community, a curriculum materials developer can be hired. His function would be to produce multi-ethnic materials based upon teachers' needs and recommendations.[76]

PROBLEM 2: TEACHER AND STAFF ATTITUDES

The research of Risk and others clearly indicates that teacher attitude is the most influential determinant of student achievement.[77] Hornburger states, "Learning can be facilitated or impeded on the basis of interaction between teacher and student."[78] Where bilingual students are concerned, negative teacher attitudes can be very counterproductive. If children feel that they are not accepted due to their language, negative feelings about themselves begin to develop. Negative teacher attitudes hamper effective learning of a second language as well as inhibit positive self-concept development.[79]

Often times, teachers and other school personnel show their ethnic and social class biases through routine practices. Culture is transmitted through teacher attitudes, beliefs, perceptions, language styles, and other personal attributes. Clearly, the school does not exist in isolation. Therefore, the climate of the school will reflect the community, as the school is an integral part of the neighborhood, the local community and the state.[80]

In his book Fostering a Pluralistic Society Through Multi-Ethnic Education, Garcia relates a personal experience to illustrate how bias can occur. He discusses a situation in which a teacher invited him to visit his seventh-grade classroom to note the seating arrangement that supposedly accommodated both fast and slow learners. Some students were placed in small groups at the center of the room where they were to assist each other. Other students were placed alone and faced a wall away from

the center groups. According to the teacher, these particular students were the slow learners who were easily distracted and needed the discipline imposed by this seating arrangement. They were not permitted to talk or share information. All of the students who faced the walls were black; all those in the small groups were white. While the teacher denied that he segregated students according to race, this seating arrangement had the effect of racial segregation, as well as emotional deprivation.[81]

Also, Harber and Beatty in Reading and the Black English Speaking Child cite research which reveals that teachers often react negatively toward students who speak a different dialect. It was found that teachers tend to rate black English speaking students as lower class, less intelligent, and less able to do well academically than standard English speaking students.[82]

In addition to teacher practices, the manner in which the non-teaching staff behaves should not be ignored. This, too, has a pervasive effect upon school climate. For example, the attitude that a cafeteria worker takes toward certain ethnic foods will be communicated to students. If the cafeteria worker displays an abhorrence for bagels, then this will be conveyed to both the Jewish and non-Jewish students.[83]

Because teachers and staff serve as channels through which the social climate is transmitted to the students in the entire schools, the need exists to analyze the practices in which they are engaged.[84] In short, can our schools help transform the affective value of human kindness into the "operational" value of disciplined caring?[85] Social critic Bronfenbrenner declares, "The notion of caring should be worked into

the curriculum from the elementary grades on up. Not so kids learn 'about' caring but 'how' to care."[86] Noted anthropologist Montagu states that the most important task of the schools is to assist children to develop into "warm, loving human beings."[87] Further, Mario D. Fantini in an article in Phi Delta Kappan writes:

> ...If we are ever to deal effectively with some of the issues and problems that we faced in the Seventies and will continue to face in the Eighties (nuclear power, unemployment, the world's diminishing food supply, the care of the elderly and the infirm, continued racial and sexual discrimination, the armament race, and so forth), if we are ever to eradicate the -isms that plague and divide people (racism, ageism, sexism, classism, terrorism, me-ism, etc.), and if we are ever to guarantee peace in a world that often seems bent on self-destruction, then we must, at all costs, make our homes, our communities, our classrooms, and indeed our very nation places where compassion and responsibility for others are encouraged and rewarded, where the inborn quality of affection is developed into the practiced, lifelong value of caring.[88]

Problem 2: Solutions

Teacher Attidues

The significant role of the teacher cannot be stressed enough. Changes in attitude as well as "plan of attack" can facilitate a rewarding learning environment for both teachers and students. In order to begin to solve problems relating to the teacher attitude issue, one must focus upon the importance of a humanistic approach.

Combs emphasizes humanistic psychology expressly designed to deal with human aspects of personality and behavior, a psychology which does not ignore the student's belief systems, but makes them central to its

concerns.[89] Further, Cottrell states:

> The teacher must undertand the main elements and trends of the culture in which he lives and works. He/she must have a true appreciation for the nature of the behavior of his students and its origin and motivation. The teacher education program must provide for more than a mere assembly of parts and pieces of knowledge; it must provide for total functional effectiveness.[90]

A teacher must recognize different scales of values in Non-American societal settings, as there are basic differences in value systems across culture. Garcia has discussed the dangers of being overly ethnocentric in judging a culture only in accordance with an American frame of reference.[91] The success of a curriculum which fosters cultural awareness is "contingent upon the teacher's sensitivity to capitalize upon as many opportunities as possible to provide culturally relevant experiences for all pupils in an environment which reflects the diversity which they bring from home."[92]

Teacher Training

Teacher training programs must focus upon the significance of attitudinal, emotional, physical and behavioral development in children. Baecher presents an alternative to current forms of in-service teacher education. He cites the basic tenets that form the crux of Fordham University's bilingual in-service teacher education program:

1. Each bilingual person is unique.
2. Cognitive ability is universal among human beings.
3. The ability to understand others and to express one's self in another language represents an asset in the educational development of the child.[93]

Mir de Cid insists upon the necessity of a "competency-based field-centered program for the preparation of teachers, performing from the very beginning of their undergraduate education in the real world of schools."[94] He further indicates the merit of this training:

> They have learned to be themselves, to use themselves, to give themselves, to be responsible to their ideas, and to guide, humanistically, children and young in a democratic, culturally pluralistic society.[95]

To aid in teacher pre-service or in-service training, specialized material has been prepared which focuses upon teaching the bilingual child. Dialects and Dialect Learning is an in-service kit made up of books, cassettes and manuals geared for individual or group use with language arts teachers. Through the use of this kit, the learner is able to acquire a greater understanding toward dialectical differences.[96]

A grant from the Bilingual Department of the Illinois Office of Education has provided funds for a video-tape series for use in a two-day workshop aimed at teachers, administrators, and any school staff members who interact daily with children, parents and teachers of a different cultural background. The purpose of the series is to bring the "viewer into conscious awareness that his values are culturally conditioned and that cultural manifestations of these conditioned values can be observed in common, every day behavior."[97]

PROBLEM 3: AFFECTIVE DEVELOPMENT IN THE CLASSROOM

The classroom behavior of linguistic minority and majority group students has been analyzed by sociologists in the areas of learning and life-styles, historical perspectives, and language preferences. It was found that majority group behaviors dominate the classroom, and teachers tend to reward majority group behavior and punish linguistic minority behavior. Therefore, it appears that the linguistic minority student is punished for being himself. While it is evident that the linguistic minority students do exhibit differences, traditionally, these differences have been viewed as deficiencies, disadvantages, or handicaps. The need exists, therefore, to enhance the student's self-concept by accommodating linguistic and ethnic differences.[98]

There are certain academic and school-related practices which do not help the linguistic minority student to develop a positive self-concept. For example, expressive classroom competition, which is very much a part of the mainstream culture, conflicts with the cooperative orientation of some linguistic minority students. When these students avoid such forms of competition, though capable of competing, they can be marked down in grades or rewards. This practice does little to foster a positive self-concept.[99]

Comparative studies on the life-styles of, for example, Mexican-American and Anglo families reveal important differences in child rearing. Both family patterns emphasize similar school-related behaviors, but the reasons are not the same. Both types of families encourage their children to achieve. However, the children of Mexican-American families

are encouraged to achieve for the entire family or a group to share, while children of Anglo families are encouraged to achieve for the benefit of the individual. An example of this is discussed by Garcia in Learning in Two Languages. He describes a Mexican-American student who infrequently worked for individual gain and who always shared what she knew. This sharing extended to the point of giving away answers on tests. When Garcia accused her of cheating, she claimed that she was "sharing" her knowledge.[100]

Since the student identifies language with culture, language rejection is considered cultural rejection. As the feelings of rejection intensify, the student's self-expectations and self-esteem shift, and a negative self-concept develops. This leads to the student's ultimate rejection of schooling.[101]

The ultimate need exists to respect the linquistic culture as well as the uniqueness of each individual within the classroom. What affective strategies can an educator employ to accomplish this?

Problem 3: Solutions

A Cognitive Strategy and Affective Approach

Research suggests that the language-experience approach, which utilizes a child's own experiences and language base, is a viable way to accommodate linguistic diversity. Thonis writes this approach provides the pupil as well as the teacher with a "great delight in learning to read."[102] She observes:

> As art activities, story times, field trips, and other opportunities for experiences mediated by English are provided, the child develops meaning and language which can then make sense to him in written forms.[103]

Another advantage of this approach, as cited by Ching, is that it aids the child in recognizing his importance in the eyes of the teacher.[104]

The Tucson Early Education Model, a program used in preschool to grade three and initiated in 1965 by Hughes, has as its purpose the intellectual development of Mexican-American children. Hughes opines that "the learning of words and their meanings is dependent upon the child's related experiences."[105] Cryan discusses four goals which are inherent:

1. development of a positive attitude toward learning.
2. development of a language base.
3. development of an intellectual base.
4. development of societal arts.[106]

This approach can easily be adapted to learners possessing varied linguistic codes. In modifying the language-experience approach for use with Chicano children, for example, Garcia suggests the following for teacher implementation:

1. an outline is presented which provides an overview of the language-experience approach.
2. the methods of the approach are explained.
3. the necessary resources are listed so that a Chicano context can be brought to the adapted design.[107]

Affective Strategies

As educators, we must be aware that there is no one way to work with children. What is needed is a "myriad of approaches; we all thrive

on variety and non predictability."[108] The teacher's role is to experiment with many techniques and to obtain feeback for modification. In addition, he should gather information about the child's cultural background, background of knowledge and experience, amount of previous schooling, attitude toward learning, and sense of personal worth. This can be achieved by observation and conversations with the child, keeping anecdotal records, etc.[109]

Classroom activities can be provided which enable the children to integrate their own values into a more global society. Palomares' "magic circle" technique can be of value in aiding younger children to sort out affective conclusions. For older students, value clarification exercises make problems more tolerable.[110] Canfield stresses the importance of creating a democratic environment. Students should be actively involved in determining the classroom environment (the arrangement, of the room, bulletin boards, etc.)[111]

It is important that the teacher integrate language activities into the entire curriculum in order that the English language skills of the bilingual child can be developed and internalized without unnecessary feelings of frustration and failure.[112] Carrasquillo discusses the need for grouping students by interest, needs, and abilities, and writes that, "the grouping should not be fixed but rather should be flexible to provide students with different learning experiences to meet their needs."[113] Quick suggests that the negative should be avoided whenever possible.[114]

Biber offers strategies which are beneficial for use in the instruction of children who are learning English:

1. Prereading experiences can be modified. For example, when the teacher reads a story she can keep to a minimum the amount of reading and choose books with large, colorful pictures.

2. A variety of games which involves a child in the discriminating and differentiating of ideas in thought process can be employed. For example, the selection of songs in which the teacher mentions each child's name shows that the child is recognized as a person.

3. Free, spontaneous play and activities can be conducive to the development of language and communication among the children themselves.[115]

In discussing strategies for building self-concept in the reading situation, Quick emphasizes the need for (1) setting a purpose for instruction, (2) letting each child know that the teacher is aware of him as a person, (3) taking time to communicate with each child privately, and (4) serving as a model of respect and self-respect.[116] Based upon these four considerations, the aim of the Mental Hygiene Linguistic Program discussed by Jackson is to aid in the nurturing of the young child's positive self-concept in order to facilitate the learning of essential reading skills. The program is geared to the inner city child and provision is made for the different ways children learn:

> Activities take the forms children love: stories, songs, play that is both verbal and manipulative, games of listening, speaking, touching and feeling, seeing and identifying, word building, writing and reading.
>
> When a teacher sees that certain children cannot learn in a classroom situation, she supplies immediate help before inability to function hardens into frustration. The program's corrective reading teacher and paraprofessionals who have been trained by her play learning games with pupils who need additional supportive acitivities.[117]

Ching provides the teacher of bilingual students with a list of suggestions and strategies especially geared to self-concept development of the cultural diverse child in a mainstreamed classroom situation:

1. Develop a bond of trust and friendship. Show the child through actions and words that he is liked, respected, and able to succeed.

2. Provide an atmosphere which will encourage the child to share his home and daily experiences and to talk about himself, his interests and his aspirations. Avoid comments such as "Pronounce your words more clearly."

3. Provide books in the classroom library and display pictures and various artifacts relating to the cultural heritage of the children in order to reinforce self-identity.

4. Use a fast-developing camera to take photos of class activities and to photograph individual students. Use these to motivate oral, writing, and reading activities.

5. Provide live models of achievement by having men and women of the child's cultural background speak to the class.

6. Develop a unit of study relating to the cultural heritage of the bilingual child. The unit should include the art, music, dance and literature of the culture. Such a unit provides the bilingual child with the opportunity to be recognized by his peers.

7. Give bilingual children the opportunity to be recognized by their peers. Help the child develop leadership abilities by providing situations in which they might be chairpersons of committees or be responsible for seeing that tasks be carried out by small groups.

8. Involve parents in class activities whenever possible; invite parents to share their knwoledge and materials relating to their culture. Such activities develop pride in one's own familty.[118]

The following relates to activities which, compiled by Hornbuger, aid <u>all</u> children in experiencing success:

1. The use of puppets gives the shy child an opportunity to speak his/her thoughts through "someone else."

2. Children may present their messages through a book character they admire.

3. Choral reading not only aids in oral expression but gives children an ingroup feeling and permits them to "speak out" through the protection of a group.

4. Singing folk songs and chanting poems in unison aids the bilingual child in hearing English word sounds.

5. Short skits and plays offer opportunities for speaking and creative dramatics.

6. Role playing a short story or certain scenes is not only useful in the area of social studies, but it also aids in oral expression and gives children practice in speaking before a group. It gives children the opportunity to relate to character they like and at the same time take sides on certain issues which may affect their lives and communities.[119]

PROBLEM 4: PARENTAL AND COMMUNITY INVOLVEMENT

Because the education of a child takes place in a total environment, the home setting and the community play a vital role.

In the case of a non-English speaking pupil, the primary problem is that the school and non-school environment are often quite alien to each other. When we speak of a acculturation in relation to the non-English-speaking child, we may define it as the process of recognizing and developing the best in the native culture and integrating it with the best of the culture of the adopted country.[120]

It is abvious that schools cannot go it alone.[121] Hahn and Dunstan stress that "when the circle of the child's experience expands, this circle does not separate from the home circle like a dividing cell."[122]

Fantini states that a need exists for a reciprocity among family, school and total community. This represents a birth-to-adult sequence for the development of the total self.[123] In addition, the benefits that can be reaped from school-home-community interaction enable all concerned to function within a pluralistic society.

Problem 4: Solutions

Anderson writes "that it is high time we move out of the classroom."[124] The teacher can greatly increase his/her effectiveness by "directly or indirectly extending his efforts into the home and tapping the enormous educational resources represented by various family members."[125] Hahn and Dunstan advocate a system in which provisions

are made for teachers to go to students' homes to provide parents with ways to promote both cognitive and affective development:

> The teacher talks to the mother about the child's self-concept and how important it is, but she also shows by example when she is demonstrating with the child, how to respond to the child's successes or failures. She explains to the mother that children are able to do different things at different ages and should be allowed to develop at their own rate. She gives the child opportunities for making choices.[126]

The Rough Rock Navajo Demonstration School in Chinle, Arizona is an example of school and community co-existence. Here, school board elders visit the school regularly, community artists and craftsmen work in school workshops, and Navajo grandmothers can be seen telling Navajo folktales in the middle of one of the classrooms.[127] In Las Cruces, New Mexico, much of the teaching materials and equipment is made by the parents, thereby increasing their sense of involvement and their child's pride and pleasure.[128]

Anderson makes the following suggestion for parental involvement:

> Invite interested family members to submit poems, stories, anecdotes, memories of early childhood, traditional folktales, and the like for publication in a newsletter."[129]

Garcia offers similar strategies to employ people and resources within the community:

> Invite a grandmother or grandfather to tell of the immigrant experience, or of the Jim Crow laws in the South; visit local cemeteries. Church socials, mutual aid societies, archives in newspaper offices and railroad and bus stations are all community resources useful for a study of local ethnic history.[130]

Parent or community paraprofessionals can be employed within a school system, on either a monetary or voluntary basis. The para-

professional translator, teaching assistant or clerk can be an important link between the school and the community.

If a bilingual program exists, a key element is the formulation of a community advisory group, which includes parents and community members as well as teachers and administrators. The purpose of the group is to examine the unique needs of the students in the program. Also, a special services unit can be employed to assist in staff development and provide specialized input.[131]

Only through a total "marriage" of home, community, and school can the educational and emotional needs of all children be met. Maugham aptly states:

> For men and women are not only themselves, they are also the region in which they are born, the city apartment or the farm in which they learned to walk, the games they played as children, the old wives' tale they overheard, the food they ate, the schools they attended, the sports they followed, the poems they read and the God they believed in.[132]

SUMMARY

In summation, the authors focused upon problems and solutions relating to the following four areas:

1. Understanding Cultural Diversity
2. Teacher and Staff Attitudes
3. Affective Development in the Classroom
4. Parental and Community Involvement.

It is important to note that the solutions presented here merely suggest possible means by which one can achieve understanding of cultural diversity and individual uniqueness. Only through this understanding can the self-concept of the bilingual child, as well as all children, be enhanced.

FOOTNOTES

1 William W. Purkey, Self-Concept and School Achievement, Englewood Cliffs, New Jersey: Prentice Hall, 1970, p. 14.

2 Alice Miel, "Concerns for Children Everywhere - Elementary Education in Today's World," in Learning to Live As Neighbors, Washington: Association for Childhood Education International, 1972, p. 60.

3 Norman A. Newberg, Affective Education in Philadelphia, Bloomington, Indiana: The Phi Delta Kappa Educational Foundation, 1977, p. 5.

4 Betty J. Frey, TESL, Tuscon, Arizona: Communication Skill Builders, Inc., 1976, p. 9.

5 Purkey, op. cit., p. 40.

6 Ivan J. Quandt, Self-Concept and Reading, Newark, Delaware: International Reading Association, 1972, p. 5.

7 Donald E. Hamachek, Encounter with the Self, New York: Holt, Rinehart and Winston, 1971, p. 175.

8 Kenneth J. Gergen, "The Social Construction of Self-Knowledge," in Theodore Mischel (Ed.), The Self (Psychological and Philosophical Issues), Bristol, England: Western Printing Services Limited, 1977, p. 142.

9 Hamachek, op. cit., p. 131.

10 Stanley Coopersmith, The Antecedents of Self-Esteem, San Francisco: W.H. Freeman and Company, 1967.

11 G.H. Mead, Mind, Self and Society: From the Standpoint of the Social Behaviorists, Chicago: University of Chicago Press, 1934, p. 48.

12 Glenn C. Dildine, "Self-Concept Theory," in Self-Concept in Adult Participation Conference Report and Bibliography, Syracuse, New York: ERIC Clearinghouse on Adult Education, 1970, p. 12.

13 Hamachek, op. cit., p. 177.

14 J. Hahn and V. Dunstan, "The Child's Whole World: A Bilingual Preschool That Includes Parent Training in the Home," Young Children, vol. 30 (1975), p. 281.

15 Purkey, op. cit., p. v.

16 Ibid, p. 23.

17 Donald M. Quick, "Toward Positive Self-Concept," The Reading Teacher, (February, 1973), p. 469.

18 Guy L. Bond, "First Grade Reading Studies: An Overview," Elementary English, vol. 63 (May, 1966), p. 468.

19 Robert Rosenthal and L. Jacobson, Pygmalion in the Classroom: Teacher Expectations and Pupils' Intellectual Development, New York; Holt, Rinehart, and Winston, Inc., 1969, p. 221.

20 Earl L. McCallon, "Teacher Characteristics and Their Relationship to Change in the Congruency of Children's Perception of Self and Ideal Self," The Journal of Experimental Education, vol. 34, no. 4 (Summer, 1966), p. 84.

21 Jack Canfield and Harold C. Wells, 100 Ways to Enhance Self-Concept in the Classroom: a handbook for teachers and parents, Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1976, p. 10.

22 James A. Brown, "Intercultural Understanding," McGill Journal of Education, vol. XI, no. 2 (Fall, 1976), p. 190.

23 Jean Piaget and A.M. Weil, "The Development in Children of the Idea of Homeland and of Relations with Other Countries," International Social Science Bulletin, vol. 3 (1951), pp. 561-578.

24 Brown, op. cit., p. 192.

25 Ricardo L. Garcia, Fostering a Pluralistic Society Through Multi-Ethnic Education , Bloomington, Indiana: The Phi Delta Kappa Educational Foundation, 1978, p. 8.

26 Ricardo Garcia, Learning in Two Languages, Bloomington, Indiana: The Phi Delta Kappa Educational Foundation, 1976, pp. 6-7.

27 Richard E. Baecher, "The Challerge of the ASPIRA Decree," in Golubchick and Persky (Ed.), Urban, Social and Educational Issues, Dubuque, Iowa: Kendall Hunt Publishing Co., 1976.

28 Hernan LaFontaine, "Introduction to Bilingual Education," in Golubchick and Persky (Ed.), Urban, Social and Educational Issues, Dubuque, Iowa: Kendall Hunt Publishing Co., 1976, p. 132.

29 Ricardo L. Garcia, "Mexican Americans Learn Through Language Experience," Reading Teacher, vol. 28 (December, 1974), p. 301.

30 Garcia, Learning in Two Languages, p. 41.

31 Ned H. Seelye, "Self-Identity and the Bi-Cultural Classroom," in Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group, Inc., 1978, p. 290.

32 Alvin Toffler, Future Shock, New York: Random House, 1970.

33 Garcia, Learning in Two Languages, p. 24.

34 Ibid, p. 24.

35 Ibid, p. 16.

36 Ibid, p. 8.

37 G. Nimnicht, O. McAfee, and J. Meier, The New Nursey School, New York: General Learning Corporation, 1969.

38 Alfredo R. Flores, "Bilingual Education for Mexican American Children," in Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, p. 259.

39 Garcia, Learning in Two Languages, p. 37.

40 Ibid, p. 39.

41 Seelye, op. cit., p. 295.

42 Von N. Beebe, "Spanish Comes Alive on 'la Isla Caribe'," Phi Delta Kappan, vol. 60, no. 2 (October, 1978), p. 97.

43 S.L. Orta and E.W. Moore, The Differential Self-Concept As A Function of Bilingual Education, Unpublished Manuscript, 1973.

44 V.H. Albright, A Comparison Between the Self-Concept Scores of Mexican American Pupils Taught in a Bilingual Program, Unpublished Doctoral Dissertation, The George Washington University Press, 1974.

45 Earl J. Ogletree, "Where is Bilingual Education Going?" in Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, p. 55.

46 Garcia, Fostering a Pluralistic Society Through Multi-Ethnic Education, p. 8.

47 Ibid, p. 37.

48 Leona M. Foerster, "Components of a Multicultural Curriculum," in Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, p. 299.

49 Ibid, p. 300.

50 Earl Sussman and Glen R. Thompson, Prejudice As A Function of Intellectual Level and Cultural Information, Bethesda Maryland: ERIC Document Reproduction Service, ED 048421, June, 1971.

51 Garcia, Fostering a Pluralistic Society Through Multi-Ethnic Education, p. 37.

52 James Banks, Teaching Strategies for Ethnic Studies, Boston: Allyn and Bacon Co., 1975.

53 K. Balasubramonian and C. Frederickson, "Innovative Approaches to Multi-Cultural Programming," in Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group, Inc., 1978, p. 274.

54 Mark Braham, "Culture, Personality and Education," McGill Journal of Education, vol. v, no. 2 (Fall, 1970), p. 154.

55 John R. Cryan and Elaine Surbeck, Early Childhood Education: Foundations for Lifelong Learning, Bloomington, Indiana: The Phi Delta Kappa Educational Foundation, 1979, pp. 26-27.

56 Ibid, p. 28.

57 Frank M. Grittner, "The Teacher As Co-Learner," in Student Motivation and the Foreign Language Teacher: A Guide for Building the Modern Curriculum, Frank M. Grittner (Ed.), Skokie, Illinois: National Textbook Company, 1975, p. 17.

58 Cryan and Surbeck, op. cit., p. 30

59 Garcia, Fostering a Pluralistic Society Through Multi-Ethnic Education, pp. 30-31.

60 Balasubramonian and Frederickson, op. cit., p. 274.

61 Garcia, Fostering a Pluralistic Society Through Multi-Ethnic Education, p. 19

62 Garcia, "Mexican-Americans Learn Through Language Experience," p. 301.

63 Garcia, Learning in Two Languages, p. 22.

64 Leonard S. Kenworthy, "Extending the Study of Families," Learning to Live As Neighbors, Washington: Association for Childhood Education International, 1972, p. 55.

65 George Szekely, "Art As A Communication System," in Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, p. 336.

66 Minerva B. Rosario, "Reinforcing Bilingual Bicultural Early Childhood Instruction with Music and Movement Activities," in Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, p. 339.

67 Jane M. Hornburger, "Using Literature with Bilingual Children," in Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group, Inc., 1978, p. 317.

68 Ibid.

69 Marie E. Barker, "For the Bilingual Classroom: Intrinsic Culture Through Literature," Hispania, vol. 62, no. 4 (December, 1979), p. 685.

70 Kenworthy, op. cit., p. 57.

71 Angela Carrasquillo, "Integrated Reading Approaches for Bilingual Learners," in Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, p. 323.

72 Eleanor W. Thonis, Literacy for America's Spanish Speaking Children, Newark, Delaware: International Reading Association, 1976, p. 33.

73 Doris Ching, Reading and the Bilingual Child, Newark, Delaware: International Reading Association, 1976, p. 36.

74 Garcia, Learning in Two Languages, p. 42.

75 Ibid, p. 35.

76 Garcia, Learning in Two Languages, p. 47.

77 Ray C. Risk, "Student Social Class and Teacher Expectations: The Self-fulfilling Prophesy in Ghetto Education," Harvard Education Review, no. 40 (1970), pp. 411-451.

78 Jane M. Hornburger, "Teaching Reading by Way of Literature," in Golubchick and Persky (Ed.), Innovations in Education, Dubuque, Iowa: Kendall Hunt Publishing Co., 1975, p. 21.

79 Hornburger, "Using Literature with Bilingual Children," p. 315.

80 Garcia, Fostering a Pluralistic Society Through Multi-Ethnic Education, p. 26.

81 Ibid, p. 28.

82 Jean R. Harber and Jane N. Beatty, Reading and the Black English Speaking Child, Newark: Delaware, 1978, p. 48 pp.-ED149313.

83 Garcia, Fostering a Pluralistic Society Through Mult-Ethnic Education, p. 28, 29.

84 Ibid, p. 26.

85 Mario D. Fantini, "Disciplined Caring," Phi Delta Kappan, vol. 62, no. 3 (November, 1980), p. 183.

86 Susan Bryne, "Nobody Home: The Erosion of the American Family," (reporting a conversation with Urie Bronfenbrenner), Psychology Today, (May, 1977), p. 44.

87 Ashley Montagu, Today's Education, February/March 1980, p. 49; idem, "A Scientist Looks at Love," Phi Delta Kappan, (May, 1970), p. 463.

88 Fantini, op. cit., no. 36, p. 184.

89 Arthur Combs, Educational Accountability, Washington, D.C.: ASCD, 1972.

90 Donald P. Cottrell, National Policy for the Improvement of the Quality of Teacher Education, Washington, D.C.: The American Association of Colleges for Teacher Education, 1970, pp. 9-10.

91 Garcia, Fostering a Pluralistic Society Through Multi-Ethnic Education, p. 8.

92 Foerster, op. cit., p. 301.

93 Richard E. Baecher," Multicultural Bilingual Inservice Teacher Education," in Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, p. 348.

94 Margarita de Cid, "Bilingual Teacher Training in Higher Education," Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group, Inc., 1978, p. 362.

95 Ibid.

96 Karen M. Hess et al., Dialects and Dialect Learning, Urbana, Illinois: National Council of Teachers of English, 1974.

97 Seelye, op. cit., p. 293.

98 Garcia, Learning in Two Languages, p. 16.

99 Ibid, p. 17.

100 Ibid.

101 Ibid, p. 24.

102 Thonis, op. cit., p. 5.

103 Thonis, op. cit., p. 27.

104 Ching, op. cit., p. 34.

105 Cryan and Surbeck, op. cit., p. 28.

106 Ibid.

107 Garcia, "Mexican-Americans Learn Through Language Experience," p. 302.

108 Grittner, op. cit., p. 27.

109 Ching, op. cit., p. 6.

110 Seelye, op. cit., p. 291.

111 Canfield, op. cit., p. 5.

112 Ching, op. cit., p. 11.

113 Carrasquillo, op. cit., p. 321.

114 Quick, op. cit., p. 469.

115 Barbara Biber, "The Impact of Deprivation of Young Children," Learning to Live As Neighbors, Washington: Association for Childhood Education International, p. 43.

116 Quick, op. cit., p. 470.

117 Ruth Jackson, "Building Reading Skills and Self Concepts," The Reading Teacher, vol. 25, no. 8 (May, 1972), p. 756.

118 Ching, op. cit., pp. 11-13.

119 Hornburger, "Using Literature with Bilingual Children," p. 317.

120 Frey, op. cit., p. 19.

121 Cryan and Surbeck, op. cit., p. 54.

122 Hahn and Dunstan, op. cit., p. 282.

123 Fantini, op. cit., p. 184.

124 Theodore Anderson, "The Role of the Teacher in a Bilingual Bicultural Community," in Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, p. 345.

125 Ibid, p. 346.

126 Hahn and Dunstan, op. cit., p. 286.

127 Anderson, op. cit., p. 346.

128 Ibid.

129 Ibid.

130 Garcia, Fostering a Pluralistic Society Through Multi-Ethnic Education, p. 39.

131 Garcia, Learning in Two Languages, pp. 45-47.

132 Purkey, op. cit., p. 34.

BIBLIOGRAPHY

Acheson, Palmer, d'Anglejan, Alison, de Bagheera, Jack and Tucker, Richard. "English as the Second Language in Quebec: A Teacher Profile." McGill Journal of Education, vol. XIII, no. 2 (Spring, 1978), pp. 189-197.

Adams, John B. "What Makes a Good Teacher Great?" The National Principal, XLIX (November, 1969), pp. 38-40.

Albright, V.H. A Comparison Between the Self-Concept Scores of Mexican American Pupils Taught in a Bilingual Program. Unpublished Doctoral Dissertation, The George Washington University, 1974.

Alexander, Lloyd. The Reading Teacher, vol, 27, no. 2 (November, 1973), cover insert.

Applegate, Mauree. Easy in English. Evanston, Illinois: Harper and Row Publishers, 1960.

Allen, Edward D. "The Teacher as Catalyst: Motivation in the Classroom." In Frank M. Grittner (Ed.). Student Motivation and the Foreign Language Teacher: A Guide for Building the Modern Curriculum, Skokie, Illinois: National Textbook Company, 1975, pp. 1-10.

Amoriggi, Helen. "Let Them Enjoy Reading." Forum on Open Education, vol. 5, no. 8 (April, 1978), pp. 50-52.

Anderson, L.F. "Education and Social Science in the Context of an Emerging Global Society." In J.M. Becker and H.D. Mehlinger (Ed.). International Dimensions in the Social Studies, National Council for the Social Studies, 38th Yearbook, 1968.

Anderson, Theodore. "The Role of the Teacher in a Bilingual Bicultural Community." In Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, pp. 343-347.

Baecher, Richard E. "Multi-Cultural Bilingual Inservice Teacher Education," In Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, pp. 348-352.

Baghban, Marcia. How Can I Help My Child Learn to Read English As a Second Language. Newark, Delaware: International Reading Association, 1972.

Balasubramonian, K. and Frederickson, C. "Innovative Approaches to Multi-Cultural Programming." In Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, pp. 273-278.

Banks, James. Multiethnic Education: Practices and Promises. Bloomington, Indiana: The Phi Delta Kappa Educational Foundation, 1977.

_____. Teaching Strategies for Ethnic Studies. Boston: Allyn and Bacon Co., 1975.

Barker, Marie E. "For the Bilingual Classroom: Intrinsic Culture Through Literature." Hispania, vol. 62, no. 4 (December, 1979, pp. 685-87.

Beairsto, O.P. Sister Joan. "An Analysis of Third Grade Pupils' Perceptions of Their Reading Teachers' Affective Characteristics." Doctoral Dissertation: Boston University, 1974.

Beebe, Von N. "Spanish Comes Alive on 'la Isla Caribe'." Phi Delta Kappan, vol. 60, no. 2 (October, 1978), pp. 95-98.

Beretta, Shirley. "Self-Concept Development in the Reading Program." The Reading Teacher, vol. 24, no. 3 (December, 1970), pp. 232-39.

Berg-Cross, Linda and Berg-Cross, Gary. "Listening to Stories May Change Children's Social Attitudes." The Reading Teacher, vol. 31, no. 6 (March, 1978), pp. 659-661.

Bialystok, Ellen, and Swain, Merrill. "Methodological Approaches to Research in Second Language Learning." McGill Journal of Education, vol. XIII, no. 2 (Spring, 1978), pp. 137-144.

Biber, Barbara. "The Impact of Deprivation on Young Children." Learning to Live As Neighbors, Washington: Association for Childhood Education International, 1972, pp. 40-46.

Braham, Mark. "Culture, Personality and Education." McGill Journal of Education, vol. v, no. 2 (Fall, 1970), pp. 147-159.

Braun, Carl. "Johnny Reads the Cues: Teacher Expectation." The Reading Teacher, vol. 26, no. 7 (April, 1973), pp. 704-712.

Breiling, Annette. "Using Parents as Teaching Partners." The Reading Teacher, vol. 30, no. 2 (November, 1976), pp. 187-192.

Briggs, Dorothy. Your Child's Self Esteem. Garden City: Doubleday and Company, Inc., 1970.

Brown, James A. "Intercultural Understanding." McGill Journal of Education, vol. XI, no. 2 (Fall, 1976), pp. 190-197.

Brown, Jeanette A. "The Impact of Teacher Consultation on the Self-Perceptions of Elementary Children." Education, vol. 93 (April-May, 1972), pp. 339-45.

Bryne, Susan. "Nobody Home: The Erosion of the American Family" (reporting a conversation with Urie Bronfenbrenner). Psychology Today, May 1977, p. 44.

Canfield, Jack, and Wells, Harold C. 100 Ways to Enhance Self-Concept in the Classroom: a handbook for teachers and parents. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1976.

Carrasquillo, Angela. "Integrated Reading Approaches for Bilingual Learners." In Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, pp. 320-324.

Castaneda, Alfredo. The Educational Needs of Minority Groups. Lincoln, Nebraska: Professional Educators Publications, 1974.

Ching, Doris. Reading and the Bilingual Child. Newark, Delaware: International Reading Association, 1976.

Combs, Arthur. Educational Accountability. Washington, D.C.: ASCD, 1972.

Combs, Arthur W. and Snygg, Donald. Individual Behavior: A Perceptual Approach to Behavior. Second Edition. New York: Harper and Row, 1959.

Combs, Arthur W. et al. Florida Studies in the Helping Professions. Gainsville: University of Florida Press, 1969, pp. 3-9.

Coopersmith, Stanley. The Antecedents of Self-Esteem. San Francisco, California: W.H. Freeman and Company, 1967.

_____. "How to Enhance Pupil Self-Esteem." Today's Education, vol. 58 (1965), pp. 28-29.

Cottrell, Donald P. National Policy for the Improvement of the Quality of Teacher Education. Washington, D.C.: The American Association of Colleges for Teacher Education, 1970.

Crawford, George, Johnson, Claradine, and Miskel, Cecil. "Improving Learning Peer Leadership." Phi Delta Kappan, vol. 59, no. 8 (April, 1978), p. 560.

Cryan, John R. and Surbeck, Elaine. Early Childhood Education: Foundations for Lifelong Learning. Bloomington, Indiana: The Phi Delta Kappa Educational Foundation, 1979.

Durkin, Dolores. "The Little Things Make a Difference." The Reading Teacher, vol. 28, no. 5 (February, 1975), pp. 473-477.

Fantini, Mario D. "Disciplined Caring." Phi Delta Kappan, vol. 62, no. 3 (November, 1980), pp. 182-184.

Feitelson, Dina, Editor. Mother Tongue or Second Language? Newark, Delaware: International Reading Association, 1979.

Flores, Alfredo R. "Bilingual Education for Mexican American Children." In Bilingual Education, Hernan Larontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, pp. 256-260.

Foerster, Leona M. "Components of a Multicultural Curriculum." In Bilingual Education, Hernan LaFontaine, (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, pp. 299-302.

Frey, Betty J. TESL - Basic Helps for Teaching English as a Second Language. Tucson, Arizona: Communication Skill Builders, Inc., 1976.

Frith, May B. "A Comparison of First and Second Language Learning." McGill Journal of Education, vol. X, no. 2 (Fall, 1975), pp. 131-140.

_____. "Interlanguage Theory: Implications for the Classroom." McGill Journal of Education, vol. XIII, no. 2 (Spring, 1978), pp. 155-165.

Garcia, Ricardo. Fostering a Pluralistic Society Through Multi-Ethnic Education. Bloomington, Indiana: The Phi Delta Kappa Educational Foundation, 1978.

_____. Learning in Two Languages. Bloomington, Indiana: The Phi Delta Kappa Educational Foundation, 1976.

_____. "Mexican Americans Learn Through Language Experience." Reading Teacher, vol. 28 (December, 1974), pp. 301-305.

Garcia, Ricardo L. and Derjoe, Rita M. How Can I Help My Child to Read English As A Second Language (Spanish). Newark, Delaware: International Reading Association, 1975.

Gardner, Robert C. and Lambert, Wallace E. Attitude and Motivation in Second Language Learning. Rowley, Massachusetts: Newbury House, 1972.

Gazda, G.M. et al. Human Relations Development. Second Edition: Boston: Allyn and Bacon, 1977.

Genesee, Fred. "Is There an Optional Age for Starting Second Language Instruction?" McGill Journal of Education, vol. XIII, no. 2 (Spring, 1978), pp. 145-154.

Glock, Marvin D. "Is There a Pygmalion is the Classroom?" The Reading Teacher, vol 25, no. 5 (February, 1972), pp. 405-408.

Grittner, Frank M. "The Teacher as Co-Learner." In Student Motivation and the Foreign Language Teacher: A Guide for Building the Modern Curriculum. In Frank Grittner (Ed.), Skokie, Illinois: National Textbook Company, 1975, pp. 11-29.

Hahn, Joyce and Dunstan, Virginia. "The Child's Whole World: A Bilingual Preschool That Includes parent Training in the Home." Young Children, vol. 30 (1975), pp. 281-88.

Hall, Mary Anne. The Language-Experience Approach for Teaching Reading. A Research Perspective, Second Edition. Newark, Delaware: International Reading Association, 1977.

Hamachek, Donald E. Encounter with the Self. New York: Rinehart and Winston, 1971.

Harber, Jean R. and Beatty, Jane N. Reading and the Black English Speaking Child. Newark, Delaware: International Reading Association, 1978 (ED 149313).

Henderson, Keith J. "Bilingualism: Where to Draw the Line." The Christian Science Monitor, May 22, 1978.

Hoffman, Virginia. "Language Learning at Rough Rock." Learning to Live As Neighbors. Washington: Association for Childhood Education International, 1972, pp. 70-74.

Holmze, Alma Cross. "Reading and the Self-Concept." Elementary English, vol. 39 (March, 1962), pp. 210-15.

Hornburger, Jane M. "Using Literature with Bilingual Children." In Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1878, pp. 313-318.

Howell, Sally W. and Riley, James D. "Words for Positive Growth: Teacher Student Interaction in Reading Instruction." The Reading Teacher, vol. 31, no. 6 (March, 1978), pp. 664-667.

Huck, Charlotte S. Children's Literature in the Elementary School, Third Edition. New York: Holt, Rinehart and Winston, 1976.

Jackson, Ruth. "Building Reading Skills and Self Concepts." The Reading Teacher, vol. 25, no. 8 (May, 1972), pp. 754-58.

Johns, Jerry L. Literacy for Diverse Learners, Promoting Reading Growth at All Levels. Newark, Delaware: International Reading Association, 1974.

Johnson, Arthur. "Reading Achievement of Florida Migrant Children with Differing Levels of Self-Concept." Reading Improvement, vol. 16, no. 3 (1979), pp. 198-202.

Kenworthy, Leonard S. "Extending the Study of Families." Learning to Live As Neighbors. Washington: Association for Childhood Education International, 1972, pp. 53-57.

Kerman, Sam. "Teacher Expectations and Student Achievement." Phi Delta Kappan, vol. 60, no. 10 (June, 1979), pp. 716-18.

King, Edith. Some Suggestions for the Use of Cognitive Developmental Learning Theory (Piagetian) in the Design of Social Science Curriculum Projects. Paper presented at the Annual Conference of the National Council for the Social Studies, San Francisco, November 1973.

Kohlberg, Lawrence. "Stages of Moral Development as a Basis for Moral Education." In Moral Education, C. Back and C. Sullivan (Ed.), Toronto: University of Toronto Press, 1970.

Lambert, Wallace. "The Effects of Bilingualism on the Individual: Cognitive and Sociocultural Consequences." In Bilingualism, Peter Hornby (Ed.), New York: Academic Press, 1977.

Lamy, Mary. "Relationship of Self-Perception of Early Primary Children Achievement in Reading." Dissertation Abstracts International, vol. 24 (1963), pp. 628-629.

Lee, Nancy and Rolder, Harold H. "Twenty-Five Teacher-Tested Ways to Encourage Voluntary Reading." The Reading Teacher, vol. 27, no. 1 (October, 1973), pp. 48-50.

London, Clement. "Sensitizing the American Teacher to the Caribbean Students." In Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, pp. 95-103.

Macdonald, James B. Social Perspectives in Reading. Newark, Delaware: International Reading Association, 1973.

McCallon, Earl L. "Teacher Characteristics and Their Relationship to Change in the Congruency of Children's Perception of Self and Ideal Self." The Journal of Experimental Education, vol. 34, no. 4 (Summer, 1966), p. 84.

McConnell, James. "Education for a Multilingual Community (Europe)." McGill Journal of Education, vol. XIII, no. 2 (Spring, 1978), pp. 175-182.

McCullough, Constance M., Editor. Inchworm, Inchworm: Persistent Problems in Reading Education. Newark, Delaware: International Reading Association, 1980.

McCurdy, David W. and Spradly, James P. (Ed.). Conformity and Conflict. Boston: Little, Brown, 1971, pp. 379-386.

Marks, Merle B. and Heffernan-Cabrera, Patricia. "Teachers' Attitudes Toward Minority Group Students - Is Pygmalion Turning the Tables?" TESOL Quarterly, vol. 11, no. 4 (December, 1977), pp. 401-406.

Mendenhall, Betty Joan. Developing Self-Acceptance and Reading Achievement Among Second Grade Chicano Children. Bethesda, Maryland: ERIC Document Reproduction Service, ED 089229, August, 1974.

Miel, Alice. "Concerns for Children Everywhere-Elementary Education in Today's World." Learning to Live As Neighbors. Washington: Association for Childhood Educational International, 1972, pp. 60-63.

Mir de Cid, Margarita. "Bilingual Teacher Training in Higher Education." In Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, pp. 359-63.

Montagu, Ashley. Today's Education, (February/March 1980), p. 49; idem, "A Scientist Looks at Love." Phi Delta Kappan (May, 1970, p. 463.

Monteith, Mary K. ERIC/RCS Report: "Black English, Teacher Attitudes, and Reading." Language Arts, vol. 57, no. 8 (November/December, 1980), pp, 908-912.

Morris, R.P. "Self-Concept and Ethnic Group Mixture Among Hispanic Students in Elementary Schools." Dissertation Abstracts International, 35, Ann Arbor, Michigan: University Microfilms, a Xerox Company, 1975, p. 5087B.

Mountain, Lee H. "The Book Reporter's TNT: Talks Need Tapes." Journal of Reading, vol. 19, no. 6 (March, 1976), pp. 442-446.

Munkres, Alberta. Helping Children in Oral Communication. New York: Teachers College Press, Columbia University, 1959.

Nimnicht, G., McAfee, O., and Meier, J. The New Nursery School. New York: General Learning Corporation, 1969.

O'Brien, Carmen. Teaching The Language-Different Child to Read. Columbus, Ohio: Charles E. Merrill Co., 1973.

O'Byrne, Vera de Rudnyanszky. "Why Start Language Learning in Primary School?" McGill Journal of Education, vol. XIII, no. 2 (Spring, 1978), pp. 204-210.

Ogletree, Earl J. "Where is Bilingual Education Going?" In Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, pp. 52-57.

Orta, S.L. and Moore, E.W. The Differential Self-Concept As a Function of Bilingual Education. Unpublished Manuscript, 1973.

Phillips, Nina. Conversational English for the Non-English-Speaking Child. New York: Teachers College Press, Columbia University, 1977.

Piaget, Jean and Weil, A.M. "The Development in Children of the Idea of Homeland and of Relations with Other Countries." International Social Science Bulletin, vol. 3 (1951), pp. 561-578.

Pine, MaryAnne. "A Study of the Relationship of Self-Concept and Classroom Organization to Reading Achievement in Grade One." Doctoral Dissertation: Boston University, 1975.

Purkey, William W. Self-Concept and School Achievement. Englewood Cliffs, New Jersey: Prentice-Hall, 1970.

Quandt, Ivan J. Self-Concept and Reading. Newark, Delaware: International Reading Association, 1972.

_____. Teaching Reading: A Human Process. Chicago, Illinois: Rand McNally College Publishing Company, 1977.

Quick, Donald M. "Toward Positive Self-Concept." The Reading Teacher, (February, 1973), pp. 468-471.

Rosario, Minerva B. "Reinforcing Bilingual-Bicultural Early Childhood Instruction with Music and Movement Activities." In Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, pp. 339-41.

Rosen, Carl L. and Ortega, Philip D. Issues in Language and Reading Instruction of Spanish Speaking Children. Newark, Delaware: International Reading Association, 1969.

Rosenthal, Robert, and Jacobson, L. Pygmalion in the Classroom: Teacher Expectation and Pupils' Intellectual Development. New York: Holt, Rinehart, and Winston, Inc., 1968.

Ross, Ramon Royal. "Frannie and Frank and the Flannel Board." The Reading Teacher, vol. 27, no. 1 (October, 1973), pp. 43-47.

Sartain, Harry W. "Excellence in Education: An Introduction." In School Reading Programs: Criteria for Excellence, Allen Berger and Rita Bean (Ed.), Pittsburgh, Pennsylvania: University of Pittsburgh, 1976, pp. 1-3.

Seelye, H. Ned. "Self-Identity and the Bi-Cultural Classroom." In Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, pp. 290.97.

Segalowitz, Norman. "Psychological Perspectives on Bilingual Education." In Frontiers of Bilingual Education, Spolsky, Bernard and Robert Cooper (Ed.), Roley, Massachusetts: Newbury House, 1977, pp. 119-158.

Seitz, Victoria. Social Class and Ethnic Group Differences. Newark, Delaware: International Reading Association, 1977.

Spache, George D. "Understanding Pupil Personality and Pupil-Teacher Interaction." Diagnosing and Correcting Reading Disabilities. Boston: Allyn and Bacon, Inc., 1976.

Starrott, Robert J. "Teacher in the Promised Land." The National Elementary Principal, vol. 58, no. 4 (June, 1979), pp. 12-17.

Stevens, Renee Paley. "Bilingual Experience and Psycholinguistic Ability." McGill Journal of Education, vol. 1, no. 2 (Fall, 1966), pp. 74-89.

Stoops, King-, Joyce. Migrant Education: Teaching the Wandering Ones. Bloomington, Indiana: The Phi Delta Kappa Educational Foundation, 1980.

Sussman, Earl and Thompson, Glen Robbins. Prejudice As a Function of Intellectual Level and Cultural Information. Bethesda, Maryland: ERIC Document Reproduction Service, ED 048421, June, 1971.

Sweet, Anne E. and Burback, Harold J. "Self-Esteem and Reading Achievement." Bethesda, Maryland: ERIC Document Reproduction Service, ED 137756, 1977.

Szekely, George. "Art as a Communication System." In Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., 1978, pp. 330-337.

Taba, Hilda. Curriculum Development: Theory and Practice. New York: Harcourt, Brace and World, 1962, pp. 23-24.

Thonis, Eleanor W. Literacy for America's Spanish Speaking Children. Newark, Delaware: International Reading Association, 1976.

_____. Teaching Reading to Non-English Speakers. New York: Collier MacMillan Publishing, 1970.

Toffler, Alvin. Future Shock. New York: Random House, 1970.

Valverde, Leonard A. "Strategies for the Advancement of Cultural Pluralism." Phi Delta Kappan, vol. 60, no. 2 (October, 1978), p. 107.

Vasquez, James. "Bilingual Education's Needed Third Dimension. Educational Leadership, (November, 1979), pp. 166-168.

Von Maltitz, Frances. Living and Learning in Two Languages. New York: McGraw Hill, 1975.

Walsh, Sister Marie Andre. The Development of a Rational for a Program to Prepare Teachers for Spanish Speaking Children in the Bilingual-Bicultural Elementary School. San Francisco: R. and E. Research Associates, 1976.

Wells, G.L. "For Blacks, Chicanos, Puerto Ricans and Other Minorities: The Language Experience Approach to Learning." Adolescence, vol. 10 (1975), pp. 409-18.

Wheat, Thomas E. "Reading and the Culturally Diverse." Elementary English, vol. 51, no. 2 (February, 1974), pp. 251-56.

Williams, Bernice. "A Community Resource: The Bilingual Para-professional." In Bilingual Education, Hernan LaFontaine (Ed.), Wayne, New Jersey: Avery Publishing Group Inc., pp. 364-66.

Wylie, R.C. The Self-Concept. Vol. 1. Revised Edition, Lincoln, Nebraska: The University of Nebraska Press, 1974.